91. Ad-Darr
(The Distresser)

"Difficulty sent by Allah is not punishment but purification. The fire that causes pain also removes impurities from gold."

- Abu Hamid al-Ghazali (1058-1111 CE)
Source: "Kimiya-yi Sa'ādat"
(The Alchemy of Happiness)

For ones spiritual and physical safety, this Name of Allah should be recited 100 times on the eve of Jumu'ah ie. the night preceding the day of Jumu'ah. This amal will also draw the reader nearer to Allah - Al Hisnul Hasin

A difficult task will be accomplished if read 41 times before it is undertaken.

92. An-Nafi'
(The Benefiter)

"All benefit comes from Allah alone. What appears harmful may contain hidden benefit, and what seems beneficial may conceal harm. Only Allah knows the true nature of things."

- Ibn Ata'Allah al-Iskandari (d. 1309 CE)
Source: "Kitab al-Hikam"
(Book of Wisdom)

If recited before embarking a sea-going vessel or any conveyance whatsoever, its will be safeguarded against all hazards and perils, if Allah wills.

If read prior to intercourse, good, obedient and pious children will be born, Insha Allah - Al Hisnul Hasin

BI'ISMIHI TA'AALA

Asmaa ul Husna

—

The Most Beautiful Names of Allah ﷻ

Ml.Moosa Kajee

AD-DAAR ﷻ AN-NAAFI' ﷻ (THE CAUSER OF HARM ﷻ, THE CONFERER OF BENEFITS ﷻ)

Ad-Daar and An-Naafi' is the Being who has the power to benefit and harm those who He wishes. That is because those who cannot benefit and harm cannot be feared, nor can hope be placed in them. These names prove that good and evil are from Allaah ﷻ. These words can also mean that He ﷻ changes harmful objects by His wisdom into objects of benefit. He ﷻ grants cure by poison when He wishes, just as He grants death by it when He ﷻ wishes, so that it can be understood that causes can only benefit and harm when Allaah ﷻ's wish is connected to it. Food cannot satiate by itself. Angels, humans and Satans, as well as other creations cannot benefit or harm, do good or remove harm by itself. All of these are mere means in the control of a Superior Being.

From this, we understand that the Owner of benefit and harm, and the Being who creates the effects of benefit and harm is Ad-Daar ﷻ and An-Naafi' ﷻ. This lesson is repeated many times in the Quraan Majeed. Allaah ﷻ states,

قُل لاَّ أَمْلِكُ لِنَفْسِي نَفْعًا وَلاَ ضَرًّا إِلاَّ مَا شَاء اللّهُ وَلَوْ كُنتُ أَعْلَمُ الْغَيْبَ لاَسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَاْ إِلاَّ نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ

Say, "I do not control benefit or harm for myself, except what Allaah wishes. Had I known the unseen, I would have gathered abundance of goodness (i.e. I would have prepared means of protection from before), and no harm would have afflicted me. I am only a warner and a giver of glad tidings for the people who believe. (A'raaf)

Ibn Abbaas ﷺ narrates, "Once, I was seated behind Rasulullaah ﷺ, who said, "O son! Remember Allaah, He ﷻ will remember you. Remember Allaah, you will find Him ﷻ before you. When you ask, then only ask

Allaah. When you seek assistance, then seek assistance only from Allaah. Know that if all the people of the world gather to benefit you in any way, they cannot benefit you in the least, except that which Allaah ﷻ has written in your favour; and if they all gather to harm you in the least bit, they cannot harm you at all except to the extent which Allaah ﷻ has written against you. The pens have been raised and the books have become dry." (Tirmidhi)

Imraan ibn Husein ﷺ narrates that when Rasulullaah ﷺ saw a man wearing a copper bangle, he remarked, "What is this?"
The man answered, "I am wearing it due to *waahinah* (a certain type of sickness)."
Nabi ﷺ said, "This will only increase you in the sickness. Throw it away. If you have to pass away wearing that, you will never be successful." (Musnad Ahmad)

Note: Imaam Ibnul Atheer Jazri ﷺ states, "*Waahinah* is a certain type of sickness where the veins of the shoulder or the whole forearm swell." For relief from this sickness, people used to recite some incantations and blow.
Nabi ﷺ prevented this person from wearing the bangle, since he would think that it is the bangle which would protect him from the sickness, whereas these things have no power in themselves.

Zainab ﷺ, the wife of Abdullah ibn Masood ﷺ says, "When Abdullah ibn Masood used to complete his work out of the home and return, he would spit or clear his throat before entering the house, so that he would not find us in any unfavourable condition if he entered upon us suddenly. One day, he returned and he cleared his throat. At that moment, there was an elderly lady by me who used to recite some mantras or incantations of idols and then blow on me. I hid her under the bed. Hadrat Abdullah came in and sat down by me. He saw a piece of thread around my neck and asked, "What is this thread?"

I answered, “Some-one recited some incantations on it and gave it to me.” He caught hold of it, cut it and said, “There is no need for the family members of Abdullah to dabble in shirk. I heard Rasulullaah ﷺ saying, “Incantations, amulets and charms are acts of shirk (polytheism).”

I asked him, “Why did you say this? My eyes were paining. I used to go to a certain Jewish lady who would blow on me. After blowing on me, my eyes used to feel better.”

Abdullaah ﷺ said, “This is all from Shaytaan. Shaytaan used to poke his fingers in your eyes. It was sufficient for you on this occasion to recite the duaa which Rasulullaah ﷺ used to recite:

أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِيْ لَا شِفَاءَ إِلَّا شِفَاءكَ شِفَاءا لَّا يُغَادِرُ سَقَمًا

O Sustainer of people, remove this sickness and cure me. You are the Curer. There is no cure except Your cure. Grant such cure after which no sickness remains. (Ibn Maajah)